TAHRIK-I-JADID

MAY
1967

Editor : NASEEM SAIFI

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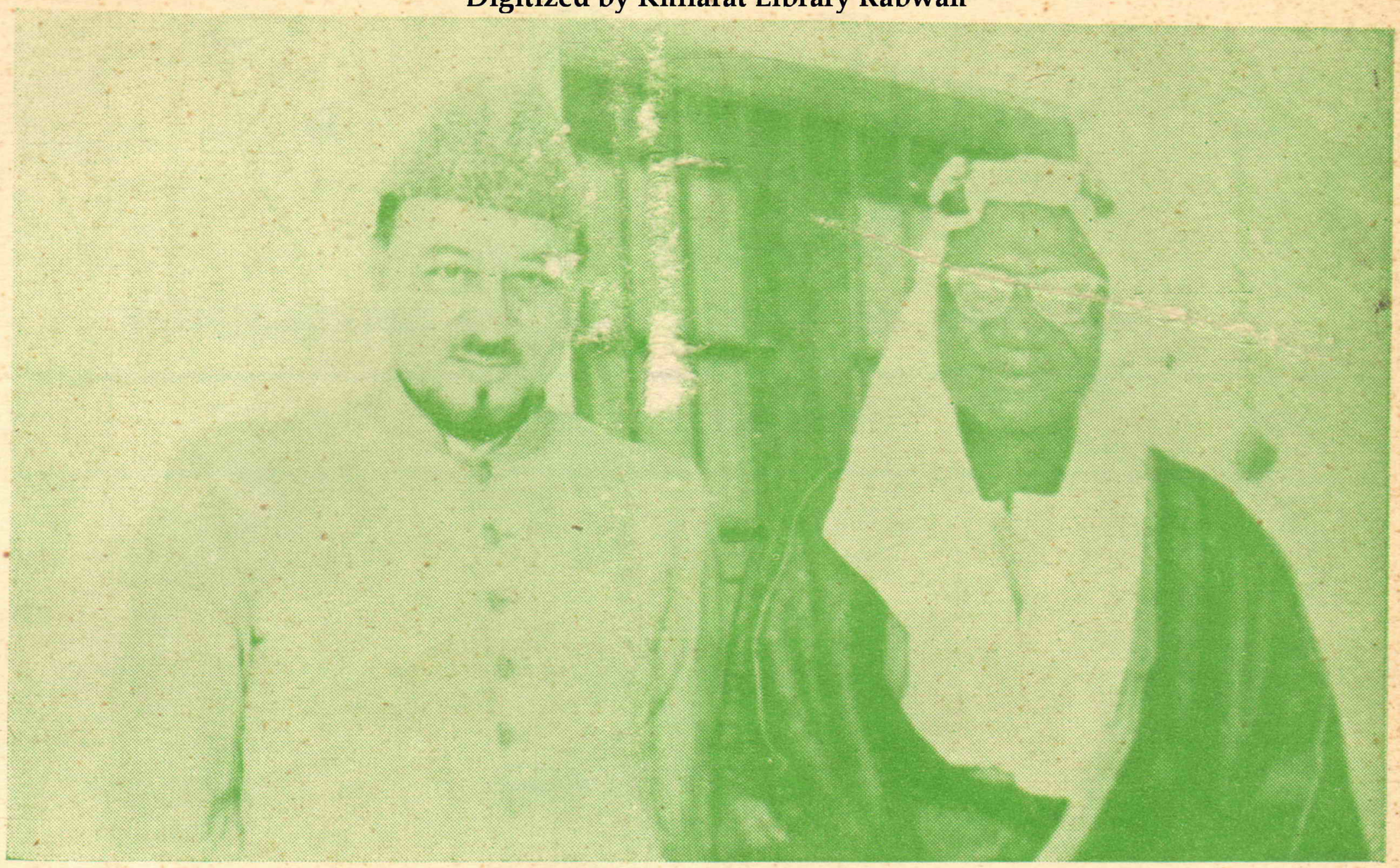
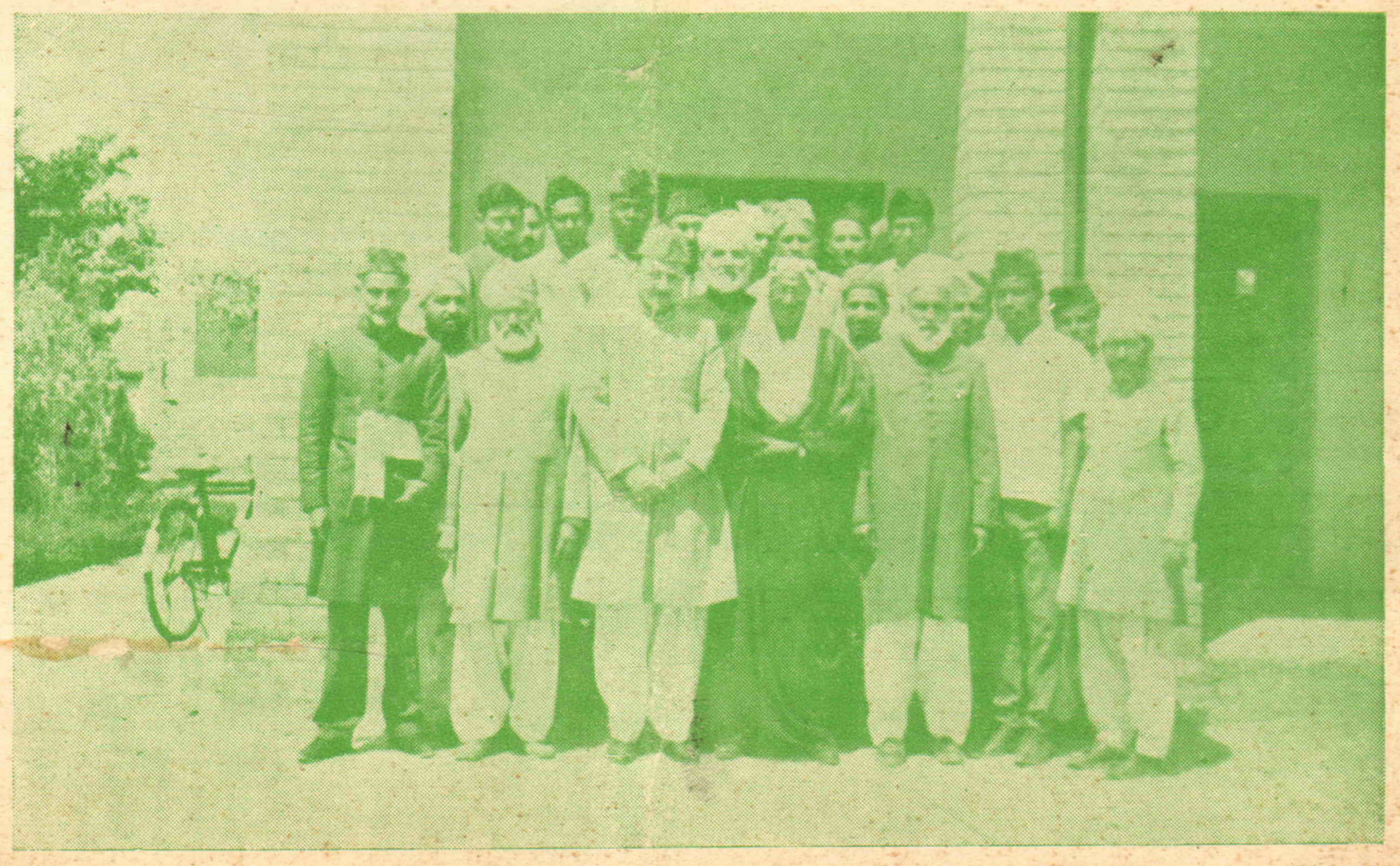


Mr. M. K. BONGAY, Secretary General, Ahmadiyya Mission, Sierraleone meets the Vakilut-Tabshir and staff of the Vakalat-i-Tabshir.

سیرالیون کے مسٹر ایم ۔ کے بونگے مکرم وکیل التبشیر صاحب
اور وکالت تبشیر کے عملہ کے ساتھ



بسم الله الرحمن الرحيم

THE Tahrik-i-Jadid

MONTHLY

JOURNAL OF THE

TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

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CONTENTS

1. Majlis-i-Mushawarat ... 2
2. Rabwah Diary ... 3
3. Notes & Comments ... 5
4. Triumph of Islam ... 7

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48TH
Majlis-i-Mushawarat

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The 48th Majlis-i-Mushawarat was held at Rabwah on the 7—9th of April in the Aiwan-i-Mahmud (the Hall built by the Majlis-i-Khuddamul Ahmadiyya). It started with the recitation from the Holy Quran by Hafiz Bashirud-Din Obeidullah which was followed by the Opening Speech and a collective prayer by Hazrat Khalifatul Masih III.

Hazrat Khalifatul Masih, in his opening remarks drew the attention of the delegates to the fact that they had not gathered with any worldly aims—their aim was to seek the pleasure of God and give their candid opinions about the matters on which the Khalifa had called them to think and give suggestions. He said that his fervent prayer was that God may guide everybody to arrive at the right conclusions and to give the best advice. He further explained that the best advice was not always the correct advice but it was the one given with all the sincerity at one's command.

After the collective prayer, the Agenda was presented to the House and four sub-committees were appointed to consider various items on the Agenda and to report to the House the next day.

Hazrat Sahib also appointed another Committee (of course the names called for the panel, came from the House) to go into the matter of the total number of the delegates that in future should be called upon to attend the Shoora—the present number, almost two thousand, being too large for a Body which has to discuss the most important aspects of the working of the Community. The Committees set up, the House was adjourned till next day (Saturday).

On Saturday the first session started at 8 a.m. and continued till 1.15 p.m. The second session began at 3.15 p.m. and ended at almost 7 p.m. The Committees set up the day before (who had finished their job last night) presented their reports and they were discussed item by item. As for the number of the members of the House, it was suggested by the House that it should be 550 plus the representatives of the Sadr Anjuman, Tahrik-i-Jadid and also the Companions of the Promised Messiah, peace be on him; Hazrat Sahib gave his consent to this suggestion.

On Sunday the first session was started at 8. a.m.andwas carried on till 1.15 p.m. while the second session began at 3.15p.m. and eded at almost 6.30 p.m. The reports of all the Committees set up on the first day were submitted and discussed. The suggestions of the House were presentd to Hazrat Sahib who gave his formal consent.

The matters discussed included the opening of the F.Sc., class at the Jamia Nusrat for Girls, the standard of the education of the students admitted to the Jamia Ahmadiyya, the improvement of the standard of the Al-Fazl and the tours of the officers of the Tahrik-i-Jadid to acquaint the people with the work that our Foreign Missions are doing and the success which they have achieved so far.

Mr. M. K. Bongay, the General Secretary of the Ahmadiyya Mission,

(*Continued on page 4*)

RABWAH DIARY

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The Promised Messiah Day

A public meeting was held at the Masjid Mubarak on the 31st of March. Speeches were made on the various aspects of the Message of the Promised Messiah. The Speakers included Maulana Qazi Mohammad Nazir, Maulana Dost Mohammad, Maulvi N. A. Munir, and Maulvi N.A. Nasir. Some poets recited their poems about the advent o the Promised Messiah.

The meeting was presided over by Maulana Abul Ata, Naib Nazir, Islaho Irshad (Tarbiyyat).

Arrival

Mr. M. K. Bongay, General Secretary of the Ahmadiyya Mission, Sierra Leone arrived in Rabwah on April 1, after performing Haj. He was received at the Railway Station by a large number of people who garlanded him and embraced him to express their fraternal feelings with this devoted member of a Foreign Mission.

Interviewed by a reporter of the Tahrik-i-Jadid, Mr. Bongay said that it was only the grace of God that had brought him to Rabwah and that he would always be thankful to his Creator who had granted him this opportunity. Although he had the intention of visiting Rabwah, he further remarked, at a later stage of his life, he was glad that the chance came so early.

He conveyed the greetings of the Ahmadis of Sierra Leone to the Ahmadis of Pakistan.

Later on, he met Hazrat Khalifatul Masih III and was shown round the various institutions of learning. He also visited the Bahishti Maqbara and offered prayers there at the grave of the Promised Messiah as well as other graves.

Departure

Maulvi Mohammad Afzal Quresh and Maulvi Mubarak Ahmad Qureshi left Rabwah for West Africa, as Missionaries of Islam, on the 28th of March. Maulvi Mohmmad Afzal is the Missionary in charge of Ahmadiyya Mission, Ivory Coast from where he had come on leave for a few months. He has also worked as a Missionary of Islam in Nigeria, Ghana and Sierra Leone.

The Ahmadiyya Mission, Ivory Coast, was started by Maulvi Maqbool Ahmad Qureshi. It is now progressing, with the grace of God, at a great speed.

Maulvi Mubarak Ahmad Qureshi passed out of the Jamia Ahmadiyya Rabwah last year. He has been appointed a Missionary for Togoland.

Prize Distribution

At the Jamia Ahmadiyya.

The Jamia Ahmadiyya, (Missionary Training College) held its Annual speech competitions on the 11-13th of April, in English, Urdu and Arabic. On the final day of the competition, the Jamia gave a sumptuous Dinner which was presided over by Hazrat Khalifatul Masih III who also graciously gave out prizes to the winners of the competitions as well as those who had topped the list in the examinations. One young boy—Abdur Rashid—who had completed memorising

the Holy Quran during the year was also awarded a prize, which the Principal modestly said was not a prize but a sort of presentation.

Fazl-e-Umar Foundation

Sheikh Mubarak Ahmad, the Secretary, Fazl-e-Umar Foundation is pleased to announce that the total amount of promises up to the 27th of March had reached 3454558 rupees while the actual payments had reached 803578 rupees. The progress of the promises and payments is very encouraging.

Arrival

Maulvi Munir Ahmad Arif, Ahmadiyya Missionary, Nigeria arrived back in Pakistan after more than three years service in Nigeria, on the 4th of April. On his way from Nigeria to Pakistan, Maulvi Arif had the good fortune of performing Haj.

Before going to Nigeria, Maulvi Arif had served as a Missionary in Burma also. May God bless his return to Pakistan.

Khutba

On the 17th of March, Hazrat Khalifatul Masih III said in his Friday Sermon that God had raised us as a people who willingly make sacrifices and it is all in accordance with the prophecies of the old. It has become our tradition that we try to spend almost all that we have in the way of God and we are always marching ahead on this path.

He recited some verses of the Holy Quran (Chapter Mohammad) and remarked that according to these verses those who are granted light from the heavens know that this world and its pleasures are only a transitory thing and it is of no value to own them unless they are used for the furthrance of the cause of the religion of God.

The fact that God asks His servants to spend what they have in His way does not mean that God lacks these things or that He asks like a beggar. He is the real master of all these things and it is He who gives them to his servants; He asks them to spend these things in His way so that He should give them more-and in large quantities.

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Hazrat Sahib also said that it had been prophesied that a time would come when the generality of the Muslims would become indifferent to the religion and at that time He would raise another people who would make sacrifices for it; we are those people.

At the end of his Khutba he prayed that Allah may enable all of us to realise our responsibilities and to act in a way that our Creator may be pleased with us.

(Continued from page 2)

Sierra Leone was very graciously asked by Hazrat Sahib to address the House which he did—he told the people how grateful his people were to have received the message of the Promised Messiah through the Missionaries sent by the Headquarters. With great confidence he said that every Ahmadi in Sierra Leone felt that the duty of preaching did not exclusively belong to any one nation and that they were now fully prepared to carry this burden, rather they were anxious to have an opportunity of performing this duty in other lands too. The speech was so impressive that everybody felt to have been inspired and infused with a new vigour.

On Saturday the Guest House gave a Dinner in honour of all the delegates of the Majlis Mushawarat.

The blessed Meeting of the Mushawrat came to an end with fervent prayers.

Tahrik-i-Jadid

Notes & Comments

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Dynamic Movement

The International African Institute has recently (1966) published a book entitled "Islam in Tropical Africa". It comprises a comprehensive Introduction by Dr. I.M. Lewis and the papers that were read by the scholars of great learning and fame at the fifth International African Seminar held in January 1964 at the Ahmadu Bello University, Northern Nigeria. The general theme of the Seminar was 'the influence of Islam in Tropical Africa'.

In all, nineteen contributions were made, in English or French, covering a wide historical and territorial range and dealing with various aspects of Muslim belief and practice in Senegal, Mali, Ivory Coast, Ghana, Nigeria the Sudan, the Somali Republic, Kenya and Tanzania.

Dr. I. M. Lewis says in the Introduction :

"At the same time the local expansion of Islam received stimulus and encouragement with the arrival of new Muslim immigrants from the Middle East and India and Pakistan, and the introduction of dynamic modern movements such as the Ahmadiyya Sect in West Africa and the Ismaili and other sectarian organisations in East Africa....." p. 81

What They Say

Whatever the Christians have been condemning in Islam for centuries, is now being owned up by them as the only sensible thing and most essential for the growth of human mind and soul. They have started realising that their stand was baseless and that they have been the losers for it.

Take the case of polygamy. For a long time the Christians have condemned it, as inhuman and immoral. But their views have now changed. The following news-item appeared in the West African Pilot (Lagos, Nigeria) on the 2nd of September 1963 :

"Rochester (New York) Sept. 1- The Rev. Jean Kotto, General Secretary of the Evangelical Church in the Cameroun, addressing the World Council of Churches here criticised refusal to admit polygamists as church members. The big copper-magnate who exploits 40,000 underpaid, badly housed labourers is a good church member. But the polygamist who remains faithful to his wives, all working peacefully together for the good of the family is not allowed to join the church, he said. His wives are excluded and even his children. The church refuses to baptise them at all—even later in life—unless the man sends all his wives away except one. What is to happen to these wives who are sent away and to their children separated from the affection of the family ? They become prostitutes and outcasts hostile to the church."

Repugnant Image

It is very plausible to say that war is not good, But it is only plausible and nothing more. After all war has two sides. Just as you cannot clap with one hand, so also you cannot be warring all alone. There must be two sides to it. And if there are to be two sides, as definitely there have to be two sides, then automatically it means that one side will start fighting and the other will defend. Who can say that one should not do anything to defend oneself. In fact defending onself is putting this act on the pedestel of martyrdom. But that is the teaching of Islam and the Christians—with their skyhigh ideals—have always

shown their condemnation of the war (by word of mouth, for they have fought more wars and more devastating, than any other nation in the world).

Things are now changing. Here is what Time (7. 4. 1967) says:

> "To be sure, there are still plenty of priests and ministers who see as still valid the traditional rationales for exemption: the clergy performs a vital function for society, and those who are dedicated to preaching God's peace should not have their hands stained with the blood of human war. Jesuit Biblical scholar John Mckenzie argues that mustering ministers "would destroy the symbolic value that the clergymeu ought to have. He is to represent in this world that man whose mission was to die for others and not to kill them." Even so, there appears to be growing consensus among ministers that, as the *Christian Century* recently argued, "The distinction and privilege granted to clergymen and ministerial students by the Selective Service Act preserve in the popular mind a repugnant clerical image."

Ahmadiyyat in Gambia

Maulana Ghulam Ahmad Baddomalhi addressed the members of the Khuddamul Ahmadiyya at their monthly meeting arranged by the Rahmat and Sadr Block, on the 20th of March. The meeting was presided over by the Mohtamim Maqami.

Maulana Ghulam Ahmad Sahib told his audience that the Gambia was one of those lucky countries where the message of Ahmadiyyat had found a fertile soil. Peoples from all the walks of life had joined the Community and now with the grace of God there is a very flourishing Jamaat.

It will be recalled that recently a member of the Ahmadiyya Community was appointed the Governor General of the country.

Maulana Sahib also told the audience that the community had great hopes in the youth and it was their duty to dedicate their lives for the service of Islam.

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Le Message

The Ahmadiyya Mission, Mauritius, has recently published a Holy Quran Number of their magazine Le Message. It is one of the very beautifully printed documents with a four-colour title. The articles deal with various aspects of the teachings of the Holy Quran, its compilation and preservation.

Beautifully printed and neatly bound this copy of the magazine (French) can be had only for two rupees. Friends may write to the Missionary in charge, Ahmadiyya Mission, Rose Hill, Mauritius to obtain the magazine.

Religion for tomorrow

Philosophical Library, N.Y. has published a book "Religion for Tomorrow" from the pen of Theron D. Wilson. It has been reviewed by the *Muslim World* (U.S.A.) and this review ends with the words:

> "The author, we fear, lacks focus and does not live up to the promise which is indicated in the title. We miss besides any daring or challenging thought in regard to the future."

The fact is that it is meaningless to think of the religion for tomorrow. What tomorrow the trends of humanity will be, no one can say. But we definitely know what the trends are today. We can easily decide what kind of religion can help us live better lives and give more and real satisfaction.

If women are to have rights as man has got, and if all men are born equal whatever their colour or nationality and if moral values have any significance in our life, then certainly Islam is the religion for all of us. It is only Islam that satisfies our genuine needs and carries us forward from wherever we are.

(*Continued on page 7*)

From the writings of the Promised Messiah

Triumph of Islam

(Continued from the last issue)

O you my dear ones! the living branches of my Body who have joined my followership through the Mercy of God that He has bestowed on you and who are sacrificing your comfort and your earnings for this Dispensation. Although I know that whatever I tell you, you will accept it and take it as a means of blessing for you, and you will try your best to comply with it, I should not like to fix myself any spceific amount. In this way, whatever sacrifices you will make, they will be made out of your free will and not under any sort of compulsion. Who is my dear one? Only he who recognises me and who is full of certainty that I have been sent (i.e. I am a Messenger) and accepts me as those who are sent. The world cannot accept me because I am not of the world. But those who have been vouchsafed, by nature, a portion of that other world, they accept me—they will accept me in future also. He who abandons me, abandons him who has sent me and he who joins himself with me, he joins himself with Him from whom I have come. I have a lamp in my hand and he who comes to me will certainly partake of this light. But he who runs away because of suspioion, will be thrown into the dark. I am the well guarded castle of this Age and he who enters it he will protect his life against the thiefs, dacoits and the beasts. But he who wishes to keep himself away from my walls, he is confronted by death on all sides, even his corpse will not remain safe. Who enters into me (into my castle): only he who shuns evil and adopts virtue; leaves crookedness and treads on the path of truthfulness; who gets himself freed from the bondage of the Satan and becomes an obedient servant of God. Everyone who does that is from me and I am from him. But only such a person can have the power to do that, as has been placed in the shade of purifying soul by God; He puts His foot in the hell of his Self and it becomes cold as if there never was any fire in it. Then he continues progressing till the spirit of God comes to abide in it and God with a special manifestation settles in his heart—thus the old humanity burns away and a new humanity is vouchsafed to him and God shows Himself as a new God and starts a new relationship with him. Then, in this very world he gets every pure thing that belongs to the life in paradise.

(to be continued)

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(Continued from page 6

The factor of a religion being a living religion can also not be ignored. If today it cannot be proved by the followers of a religion that it has the power to bring man nearer to his Creator, then, what have we to do with such a set of dogmas. Here also Islam excels all others. Islam is a living religion and the most glaring example of relationship of man and Creator has been placed before mankind in this Age through the person of Hazrat Ahmad, theFounder of theAhmadiyya Movement.

Those who are discussing the religion for tomorrow should please first and foremost try to find out which religion can help them TODAY, for, they can more easily understand what suits them today than what will be needed by them tomorrow.

And Today's religion is Islam—Tomorrow will also prove that it is no other religion but Islam that helps.

This Magazine

Do you show your copies of this magazine to your friends who have not yet become its subscribers?

The Holy Quran

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With English Translation

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issuse.

This volume also includes the relevant portions of the Introduction to the Study of the Holy Quran.

Pages 818 **(Size $8\frac{1}{2}\times6\frac{1}{4}$")**

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